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taken. Although the Confederates contemptuously referred to him as "The Yankee Buzzard," they made repeated efforts to capture him, and General Price is said to have remarked that he would rather capture Old Abe than a brigade of northern troops.

Old Abe accompanied the Eagle Regiment, as the Eighth Wisconsin came to be popularly known, through seven states, and served with it in seventeen battles. Twice he was touched by Confederate bullets, one of which carried away a third part of his tail feathers. He was publicly complimented during the war by such prominent men as General George Thomas and Secretary of War Cameron. Wherever he went, people thronged from far and near to behold the "fighting eagle."

After the war Old Abe became an honored charge of the state, being kept in a special room prepared for him in the State Capitol. He was always in demand for soldiers' reunions, centennials, and fairs in every part of the country, and the sale of his photograph is said to have netted for such affairs a total of \$80,000. At a single fair, the Northwestern Sanitary Fair, held in Chicago in 1865, he thus earned in a few days \$16,000. Many extravagant poems were written in his praise, and one considerable book was written about him. After his death in 1881 his body was stuffed to be preserved among the war relics of the state. In the fire which destroyed a large part of the Capitol in 1904, however, it was burned, a loss which occasioned widespread regret throughout the state. A photograph of Old Abe, when he was mustered into service, and a number of pamphlets and books written about him, are preserved by the State Historical Society of Wisconsin.

### A CASE OF PRIMITIVE JUSTICE

The narrative which follows we take from the manuscript diary of Governor William C. Lane of New Mexico, now in possession of the Wisconsin Historical Library. Born in Virginia in 1789, Lane removed to Kentucky in 1811. After several years' service in the regular army in the capacity of surgeon he settled in St. Louis where he continued to live until his death in 1864. He was first mayor of St. Louis and nine times reelected. In many other ways the influence of his busy career was impressed upon the young city at the

mouth of the Missouri. In 1852 he was appointed governor of New Mexico, and served in this capacity about a year. The diaries before us deal with his outward journey from St. Louis to New Mexico, most of the period of his sojourn there, and the return journey to St. Louis and Washington in the autumn of 1853. The story which follows occurs in the diary under date May 6, 1853.

Sta Fé—May 6<sup>th</sup>

### THE JUDGMENT

The Pueblo Indians of N. Mex. are civilized communities; each being governed by its own Laws, administered by its own officers; & all being subject to the authority of the Gov<sup>r</sup>. of the Ter. of N. Mex as supt. Ind<sup>n</sup>. Affairs. There has been no interference with their Laws, which are merely their ancient customs, except where appeals were taken, from the decisions of the Pueblo Tribunals to the Tata—[Gov<sup>r</sup>. of the Ter.]—A case of this kind was decided today.

A Muchacho of Pojuaque, (Po-whack-e), courted a Muchacha of Nambé, a neighboring Pueblo, for 2 long years; at the end of which period the Friends of the Boy, according to established rule, went in a body & made a formal demand of the hand of the Girl, for the enamoured Swain—Consent was given, by her widowed Mother, & they were married.—These Indians are nominally Catholics, & the Muchacho and Muchacha, were married by a Priest,—the Boy promising, as a part of the marriage ceremony, to live with his mother-in-law, at Nambe. But the Honey-moon had not passed away, before the Boy was summoned, to return to his own Pueblo, with his Bride.—He was at a loss how to act, but finally went home, without his Bride, who remained with her mother.—Filial affection, was str[o]nger, than love for her husband, & she clung, like Ruth, to her mother, and the Muchacho soon after returned, to the House of his Mother-in-law. The Gov<sup>r</sup>. of Pojuaque, then demanded him of the Gov<sup>r</sup>. of Nambé; &, according to their usages, which do not permit the expatriation of Males, except under certain circumstances, he was surrendered & forcibly carried Home to Pojuaque. The mother-in-law then appealed to the Tata, & he ordered the authorities, to reconsider the case, and decide upon it again. A rehearsing was had & the former decision affirmed.

The disconsolate mother-in-law, then made an earnest written appeal, to the Tata (Gov<sup>r</sup> of the Ter.), & all the parties were summoned before the Gov<sup>r</sup> and patiently heard.—When the Boy, (as he was called, altho' he was some 24 years old) was asked whether he loved his wife, & wished to live with her, he replied in the affirmative, but expressed a wish to reside at his own Pueblo, with his own rela-

tions: and when the girl (some 15 years old) was asked the same question, she frigidly replied that she was now married, & must of course live with her Husband, but steadfastly refused to leave her mother's House. The mother urged the binding force of the promise, made by the Boy, at the marriage, not to take her child away; & plead her widowhood & helpless condition, having no husband, no son, & 3 other young daughters, with poverty staring them in the face. She was rather a pretty woman, of some 35 years of age, tall, slender & graceful with a remarkably pensive countenance. She was moreover eloquent, & spoke both her own language, & the Spanish, with remarkable fluency. The relations of the Boy, & the authorities of Pojuaque, protested against the validity of the marriage stipulation, of the Boy to remain at Nambe, [illegible] of its having been made without the authority of his adopted Father, & against the laws of the Pueblo and that no condition of the kind was made by the mother when she consented to the marriage.—The authorities of Nambe said that they had merely complied with the customs of the Pueblos, in delivering up the boy to Pojuaque.—

Much argumentation ensued, & the Tata or Father, of all the Pueblos, was not a little perplexed, in making a judgment in the case.—The laws of New Mex<sup>o</sup>. allowed the Boy to go where he pleased; but the laws of his Pueblo, denied him this privilege. The Boy had made a marriage vow, which he now believed he had no right to make, & wished to break, & to take his wife away from her mother. The Girl acknowledged her obligations to Husband, but was firm in her resolve, to remain with her mother, even if it should part her from her Husband.—Whereupon the Judge took up the Bible & gave a decision according to the Laws therein contained—He pointed to Genesis Chapter 2, verse 24. “Therefore shall a man leave his Father & his mother, & shall cleave unto his wife & they shall be one flesh” And to Deuteronomy chap 24 verse 5 “When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business, but he shall be free at Home, for one year, and shall cheer up his wife, which he hath taken,” and decided, that the Boy sh<sup>d</sup>. live at the House of his mother-in-law at Nambe for one year, & that a final decision of the case sh<sup>d</sup> be postponed, until the expiration of that time.

The mother-in-law wept with joy; the young wife (who was remarkably good looking) maintained her attitude of indifference, the Husband expressed his willingness to abide the decision of the Judge & the people of Nambe manifested the highest satisfaction; but the people of Pojuaque murmured, & a Lot of Lawyers amongst them commenced a speech in opposition to the decision; whereupon the Father stamped his foot, & commanded that all should submit to his decision, in silence, which was done, without another word.—

The mother, the young wife the Husband, & the men of Nambé, followed the Gov<sup>r</sup>. from the Indian office to his quarters, to embrace & thank him, for making so righteous a Judgment;—and then went on their way to Nambe, rejoicing—

## THE PATRIOTIC RECORD OF THE MANITOWOC FREIER SAENGERBUND<sup>1</sup>

Patriotism roots in tradition, for it is the stories of the sires that rouse the spirit of the sons. It is therefore fitting that in time of war we recall the services and sacrifices of the past and gain therefrom encouragement and inspiration. And this society is most fortunate in its record of service, both civic and military, and especially so in its soldiers' roll of honor.

This beautiful city of ours was once a straggling village, whose river quietly meandered into the lake, unfettered by docks and harbor piers, and whose surrounding hills were shrouded in the verdure of primeval forest. Modern conveniences of light and water, of paved streets and parks, of autos and of movies, were then undreamed of, for those were the days of the simple life.

About the middle of the last century there came into the village and county large streams of emigrants from Germany. They were Americans in spirit before they arrived, for they were anxious to escape the militarism and caste conditions of Europe, and were eager to become worthy citizens of this Republic. They brought with them an inborn love of song and festive mirth that cleared and warmed the social atmosphere of the pioneer community. One of their first united efforts was to organize this Free Singing Society, the "singing society" typical of their German habits, the "free" expression of their American spirit.

They came at a time when the discussion of state rights and slavery was growing more and more bitter and was steadily leading to the irrepressible conflict between the North and the South. Instilled, as they were, with republican tendencies, they offered a promising and fruitful field for the Union sentiment and the anti-slavery propaganda. The news that actual war had begun reached

<sup>1</sup> The Saengerbund, according to custom, still gives concerts once or a twice a year. At this one, a Red Cross benefit, Hon. Emil Baensch made the above address.